5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Picanche
Argentinien Araucanians

Bío-Bío River, very little is known. Cultural modifications had already come about in pre-Hispanic times as a result both of *Inca* occupation of the northern section of the region and of other, non-*Inca* influences. Soon after the Spanish Conquest, from 1536 and 1540 on, the whole region suffered radical cultural transformation. The early chroniclers have left us only the most fragmentary data on pre-Hispanic aboriginal *Picunche* culture. Presumably, it was of the same general pattern as the *Mapuche-Huilliche* culture, but in the absence of specific records we cannot be certain. The meager information at our command gives evidence of considerable identity, but also of some divergence.

Irrigation was practiced as far south as the Rapel, but there were no terraces south of the Choapa (Latcham, 1928 a, pp. 135, 139). Huts were commonly of wattle-and-daub construction, rectangular, with thatched roofs (Molina, 1901, p. 122; Latcham, 1928 a, p. 136).

The weapons reported as having been used in the "valley of Mapuche" (Mapocho, near modern Santiago) in 1541 by the natives under Michimalongo were: Atlatls, bludgeons with metal points, short lances, pikes, heavy macanas, very big bows with long thin arrows (Mariño de Lovera, 1865, pp. 46–47); in some of these weapons *Inca* influence may be suspected, as the *Inca* domination extended at the time well beyond the Mapocho.

Clothing was very much like that of the *Mapuche-Huilliche*.

Mound burials are found archeologically in the region, with the body resting supine or on the side, sometimes face downward; some of the burials contain undecorated pottery; others, a black or dark pottery, sometimes polished and often adorned with figures of men and animals modeled in relief (Latcham, 1928 a, pp. 133, 135, 139).

On *Picunche* social and religious culture, we have no definite detailed information. (For fuller data on *Picunche* culture, cf. Latcham, 1928 a, ch. 7.)

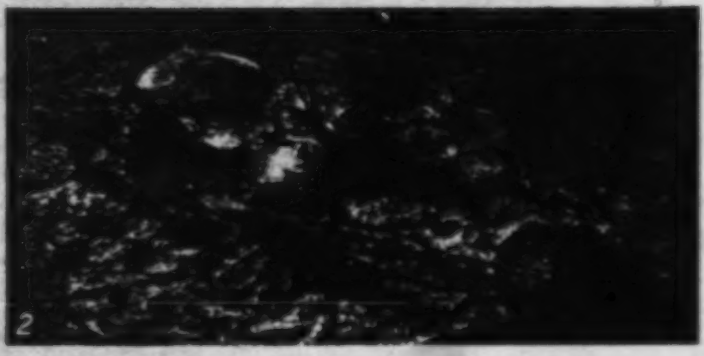
CULTURE OF THE ARGENTINE ARAUCANIANS

In view of their geographical location and of certain cultural affinities, the 16th-, 17th-, and early 18th-century "*Pehuenche*" of Mariño de Lovera, Rosales, and Pietas, living south of about lat. 37° or 38° S., are dealt with in the following section on the "*Pehuenche*"; the later 18th- and early 19th-century "*Pehuenche*" of Molina, Amat y Junient, Carvallo i Goyeneche, De la Cruz, and Poeppig, living in the Andean uplands and eastern slopes between about lat. 34° or 34° 30′ and 37° or 38° S., in the present section, although some of these latter "*Pehuenche*" were located at the time in Chilean territory.

Our most important sources on the culture of the Argentine *Araucanians*, including these latter "*Pehuenche*," with dates of observation where such are determinable, are: Molina (1873 a, 1873 b, 1901)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

312 ●
482



252
354

137

1, Carrying home a pail of water gotten at the spring in the shaded area to the girl's left (Pilpil). 2, Water being boiled over an open fireplace inside the dwelling (Quiñequina). 3, Araucaria pines from cones of which seeds, a staple food, are obtained. Umbrella-shaped ones are cone-bearing; others are too young to bear. (Lago Lolog.)

[p. 316(E)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

around the olla (or iron kettle, today) in which the food had been cooked, or the large wooden dish from which each served himself. Many families squat in similar manner today; an occasional one eats seated at a table.

Women cooked the meals. Today, as formerly, an old woman when cooking follows the tradition of wearing her shawl. No reason for this was known.

Drinking water was taken from an uncontaminated spring, either at its source or from a creek formed by it and known to be uncontaminated. (Pls. 62, *1*; 72, *1*.) Homes were located only where there was an uncontaminated source of water.

Beverages in the early days consisted of mudai and of refreshing decoctions made from leaves and blossoms of paico and bark of maqui. Mudai was made by fermenting quinoa and nenco, cultivated small grain and corn, or araucaria nuts. These were either chewed by older women or crushed on a metate and then allowed to stand until fermented. Mudai is rarely drunk as a beverage today; if it is, it is made from cooked wheat.

Chicha (pulku), an alcoholic drink, was made of berries of mulwin (unidentified), parrilla, and michai, and of wild apples. A 70-year-old man had made chicha from apples in the following way, a way used in making chicha from berries also: Apples were picked, placed in a 5- to 6-yard-long dugout, and immediately mashed by hitting them with poles. The dugout was made of hardwood, generally roble. The mashed apples were poured into calfskin containers in which holes had been previously poked, and the containers hung over the dugout. Each container was then pressed between two poles to force the flow of juice, which was retained in unperforated calfskin containers until it became chicha.

I observed a 59-year-old woman making chicha from berries of parrilla and michai. "I can pick these berries everywhere in the valleys of these mountains; I have no way of getting wild apples." She mashed bowlfuls of the berries by hand and poured them into an unperforated hide container that she had made by fastening the ends of the hide to two poles a short distance apart. As soon as the juice had fermented to suit her taste, she pressed a finely woven kilko (basket) into the mash and let the juice collect in it. Since Argentine law today requires a permit for the making of chicha, little of it is made by Araucanians; wine has replaced chicha.

A favorite beverage today is yerba maté, a non-Araucanian tea made of imported leaves of *Ilex paraguariensis*. It is taken by adults and

Il:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

(*murke*) set out for the workers while they take breaks from their labors. Women tend to remain at home on these occasions, unless they have been invited by the host's wife to assist in the preparation of the meal. They do not make contributions of food, but they serve the men when they take their noon meal and, if the work lasts until late evening, help with a second meal.

Repair of the communal roads is usually organized by a chief and participated in by most of the males of the reservation. This also applies to draining swampland, if a large part of the reservation is affected. Small-scale drainage operations might involve only a few families, in which case the chief qua chief takes no part. The participation of a chief in all of these matters implies some organizational or managerial activity, but is most important in symbolizing the importance of the work group. The chief seldom performs a full day's work along with the others, although he may work for a short period and usually provides a team or two of oxen if they are needed. The chief also contributes some food and drink, but usually a large meal is not required, and the workers take their main meal at home.

Most threshing is done by machine today and *mingaco* arrangements are rarely encountered in this activity. This machinery is generally rented from the same entrepreneur who owns the harvesting equipment. However, in some parts of Araucanía machines do not have easy access to Mapuche reservations owing to poor roads and rugged terrain. Horse threshing and sometimes ox threshing still occur, therefore, especially in the remoter parts of the indigenous zone, such as around Lake Budi and in parts of the Andean foothills. Animal threshing and even hand-flail threshing are resorted to when certain crops are grown in small amounts, or when harvests are very poor. Grains are almost always machine-threshed if it is possible to haul them by cart to a stationary machine, but peas and beans are not raised in large enough quantities to make this worthwhile. As late as twenty years ago in the now heavily mechanized Temuco region machines were rare and large *mingacos* were held for harvesting and threshing wheat and oats, the principal cereal crops grown. Sometimes, instead of animals, people trampled the stacks of grain, couples dancing to the sibilant tone of the *pifülka* and traditional Mapuche songs.

Mingacos are still frequent today, although they tend no longer to be held in connection with the major harvesting and threshing operations in most of Araucanía. They are characteristically made up of

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4 Mapuche

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